Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

11te aargang. Winnipeg, Manitoba, Mars 1935. Nr. 3

Præken paa 3die Søndag i Faste.

Av pastor O. J. Marken.
Tekst: Luk. 11, 14—28.

Paa de tre første Søndage i faste er tekstene valgte fra Jesu Kamp mot Satan. Det er let at se hensigten med valget av saadanne tekster i fastetiden. Jesus var jo kommen for at tilintitgjøre djevelens rike; at frata den sterke hans bytte og utdele hans rov. Det er da naturlig nok at "den sterke"—Satan—satte sig til motverge, for med vaapen at vogte sin egen gaar.

Først tørnet Jesus og Satan sammen i ørkenen. Satan tænkte vel, at kunne han overvinde Jesus ved fristilsen i ørkenen, slik som han i Edens have førte Adam og Eva i fall, saa var han foraltid seierherre. Men Gud ske lov, seieren blev Kresti.

Lod os da ved Aandens hjelp se lidt mer paa
Kamp og seier i Aandens verden.

Der er to magter i aandens verden: det gode og det onde, eller, som det ogsaa i skriften kaldes, lys og mørke, sanhet og løgn, Satans rike og Gudsrike. Disse to stor hinanden imot. Kan ifølle sin natur aldrig forenes.

Oprindelig var alt godt. "Gud saa alt han hadde gjort, og se det vare saare godt." Mos. 1, 1—31. Vi lærer i overstemelse med skriften at Satans rike har sin oprindelse i et fall i engleverden. Satan er en skapt aand; det var oprindelig god, ja det synes som om han var en av de fornemiste engle. Men han "blev ikke i sandheten," han blev løgnens far og opavs manden til alt ondt og oprør mot Gud. Ham fulgte en hær av engle med Satan som deres øverste, som teksten sier. "Disse engle som ikke tok vare paa sin høie stand, men forlot sin egen bolig." Juda. V. 6. sparede ikke Gud, men styrtet dem i avgrunden og overga dem til morkets lænker i vartekt til dommen." 2. Peter, 2—4.

Men tiltrods for at Satan med sin her er "nedstyrtet," har dog Gud i sin forundelig visdom tilladt dem en vis magt i verden, siden han, fyrsten kunde føre Adam og Eva i fall og føre synd og nød og nød inn i verden. Luther sier: "O, det er et slaende, skregelig, stort ord, at Jesus inrømmer djevelen et saadant rike, som ikke uten Guds Aand kan undflyes, saa at Guds rike ikke kan komme uten at Satans rike med gudommelig magt blir fordrefet fra os." Og apostelen Peter sier: "Eders modstander djevelen gaar omkring som en brølende Løve og søker, hvem han kan opsluge." 1. Peter 5, 8. Han er menneskeslegtens fiende som vil ødelegge os baade paa legem og sjel, baade for til og evighet. Overfor ham staar vi hjelpeløse. Alle arme sjele som frivilig gaar inn under hans herredom er hans avindtige slaver.

Se den pengekjere-gnieren. Han samler og samler formue og faar aldrig nok. Se den arme dranker. Han vet drikken ødelægger hans helse og frarøver ham al agtelse og stenger sig selv ute fra Gudsrike og fører skam og nød og sorg og elendighet over sin familie, alikevel drikker han. Vi kan nævne hor, mord, tyveri, bagtalere og hat. Alle syndere vet de er regjeret av Satan, og at al synd fører straf med sig, men lavere at synde kan de ikke. Er det ikke Satan som er baken om alt dette? Hvem vil negte der eksisterer en personlig djevel?

Jo han eksisterer og er kaldt denne verdens gud, er føreren for ondskapens aandeher i himmelrummet.

Tak Gud, der er optat kamp imot mørkets fyrste.

Gud har oprettet naadens rike paa jorden. Ved Jesu komme til verden kom dette Gudsrike. Han sier, Gudsrike er kommet til eder.

Jesus kom for at avskaffe djevelens gjerninger. "I tidens fylde sendte Gud sin søn født av en kvinde, født under loven for at kjøpe dem fri som var under loven, forat vi skulde faa barnekaar." Gal. 4, 4—5.

Men den sterke med vaapen—synden—vokter sin egen gaar; menneskenes hjerter; da blir det han har ifred. Men sa kommer den sterkere over ham og overvinder ham og tar fra ham hans fulde rustning; synden, som han hadde satt sin lit til, frier synderen utaf Satans magt. En benaadet sjel, som Jesus faar redde som en brand utav ilden er frigjort i Kristus. Jesus sier: faar sønnen frigjort eder, da er i virkelig fri. Joh. 8, 36.

I denne frigjorelse har Jesus vundet for os. Det var en haar kamp; han maatte kjempe for os. Denne kamp gik han ind i liker efter daapen i Jordan. Aanden drev ham uti ørkenen. Markus utrykker det saa. "Og han var i ørkenen og blev fristet av Satan firti dage og firti netter, og han var hos de vilde dyr." Han seiret i fristelsen. Den sterkere overvandt den sterke. Liknende fæktninger hadde vist Jesus ofte med mørkets fyrste, indtil det avjørende slag stod i Getsemane og paa Golgata. Da blev han saaret for vøre overtrædelse og knust for vore misgjerninger. Der blev slangens hoved knust og hæl til kvindens sæd knust.

Men Gud ske tak, der kom en paaskjedag. Da lagdes alle hans fiender ved hans føtter overvundne. Nu kan den krisne kirke jublende synge.

"Jeg har vundet, Jesus vandt;
Døden opslugt er til seier.
Jesus mørkets fyrste bandt.
Jeg den kjøpte frihet eier,
Aapen har jeg himlen fundet,
Jesus vandt og jeg har vundet."

Og med Paulus kan vi sie: Død hvor er din braad? Dødsrike hvor er din seier? Men Gud være tak som har givet os ved vorherre Jesus Kristus.

Husk da paa, Kjere med forløste, at Jesus har friet os fra synd, død, og Satans rike, fordi vi ska være hans egne, som en synderlig ting, tjene ham retferdig og salig, og stedste leve og regjere med ham i hans rike.

Ære være Faderen og Sønnen og den Helligaand; som var, er og blir, en sand treenig Gud fra evighet og til evighet.

Amen.

KJÆRE MEDARBEIDERE I HERREN! NAADE OG FRED!

Et arbeidsaar i vor kirke er endt og et nyt arbeidsaar er begyndt. I lydighet mot Herrens kald har vi sammen arbeidet i hans vingaard og arbeidet har ikke været forgjæves. Men arbeidet maa fortsættes. Dette aar maa vi naa længere og faa mere gjort end før. Vi maa hjælpe vore skoler til at fortsætte sit arbeide for vor ungdom; vort barmhjertighets arbeide maa komme de nødlidende til hjælp baade i legemlig og aandelig nød, og vi maa hjælpe vore Indremissionærer og Hedningemissionærer til at naa til flere og vinde dem for Herren som en løn for hans smerte. Ved at begynde arbeidet tidlig, og ved at arbeide efter en fælles plan, som gjør det mulig for alle at være med, kan mere bli gjort, og vi vil bli velsignet og bli til velsignelse. Ingen menighet, ingen kristen maa staa ledig, alle maa være med i arbeidet for Herren, til sjælesfrelse. — Arbeidsplanen er denne, at alle, store og smaa, gjennem fastetiden giver en cent til Herrens arbeide for hvert maaltid. Bøsser til at lægge pengene i kan faaes frit ved at skrive til Rev. A. K. Odland, Torquay, Sask., og la ham vite hvor mange bøsser der trænges i kaldet, saa vil han sende dem.

Presten bedes om at faa bøssene og at ta dem med til utdeling i sine menigheter. Denne bøsse sættes paa bordet ved hvert maaltid og enhver lægger sin gave til Herren i den. Dette blir en stadig paamindelse om hvad Jesus har gjort for os og hvad vi derfor skylder ham. Han udtømte sin sjæl til døden for at frelse os. Hvad gir vi ham igjen? Lad saa enhver gave være et takoffer til Herren. La os gjøre hvad vi kan saa han faa de mange til del og de stærke til bytte som sin smertes løn.

Bed at Gud maa velsigne eders gaver saa sjæle maa vindes for Herren og lægges til deres tal som bliver frelste. Takker Herren; ti han er god og hans miskundhet varer evindelig! Min sjæl lov Herren, og glem ikke hans velgjerninger!

Eders medarbeider i Herren,
J. J. AKRE.

FØR GJENFØDELSEN.

Der er iblandt os enighet om en ting, nemlig om den avgjørende forskjel mellem et menneskes tilstand før og efter gjenfødelsen. Det er den levende tro som sætter skillet. Ved gjenfødelsen tar den Helligaand bolig i hjertet, han virker i hjertet. Før gjenfødelsen kan vi bare tale om en paavirkning ved ordet og Aanden. Den Helligaand arbeider paa hjertet. Før gjenfødelsen er mennesket dødt i overtrædelser og synder. Derfor har vort kirkesamfund vedtat følgende uttalelser: "I sin naturlige tilstand er mennesket ogsaa aldeles aandelig avmægtig, død i synden. Ingen evne eller kraft findes hos mennesket til selv at forandre denne sørgelige tilstand, ikke heller medvirke det mindste til nogen forandring. . . Naar et menneske blir omvendt, tilkommer æren alene Gud, fordi han helt igjennem fra først til sidst, uten nogen medvirken fra menneskets side, virker omvendelsen i det menneske som omvender sig, d.e.: erkjender sin synd og tror paa Kristus." (Se rapport fra Foreningskomiteen: Om Omvendelsen, par. 2, 3 og 11; rapporten blev antat som en del av foreningsvilkaarene.)

Men der er noget mer at si om det uigjenfødte menneske. Det maa bruke Guds ord. Og det menneske vi her tænker paa, nl. det som endelig blir omvendt og gjenfødt, bruker virkelig Guds ord, hører eller læser det. Det har jo ogsaa den naturlige, medfødte fatteevne og kan anvende den paa religiøse materier i sin almindelighet. Men dermed blir intet menneske omvendt, skjønt der er naturgivne betingelser for at bli omvendt. Noget mere maa komme til, nemlig det at mennesket anvender ordet, det vil før gjenfødelsen væsentlig si: loven, paa sig selv. Her kommer vanskeligheten. Før gjenfødelsen er der kun det naturlige menneske, kjødet, og dets sans er fiendskap mot Gud, og da ogsaa mot hans ord naar dette vil ind paa samvittigheten med forhør, dom og fordømmelse. Mennesket verger sig mot denne virkning av ordet, staar imot. Hvorledes gaar det for sig at motstanden brytes, og synderen lar sig dømme?

Skjønt det er umulig at forklare dette tilfredsstillende, kan vi maaske faa noget som et indblik i hvad som foregaar ved at tænke os de enkelte tilfælder. Disse falder væsentlig under to typer. Der er for det første dem som blir rammet likesom med en gang av et lyn. De er knust, de gir sig over. Skulde slike bakefter gjøre rede for hvad deres egen forstand, vilje og samvittighet hadde med det at gjøre, saa vilde de vel neppe kunne svare andet end: "Gud rammet mig saa jeg blev slaat ned, og der laa jeg indtil Gud i naade reiste mig op ved evangeliet."

Jeg tænker paa et slikt tilfælde. To sjøgutter slentret omkring i Bergens gater. Den ene av dem var en vilter krebat som ikke hadde respekt for nogen ting. De to kom forbi et bedehus, — oplyst, man kunde høre sang. Saa sier den viltre: "Aa nei, la os gaa ind! Den lægprædikanten som driver paa her, skal være saa grinagtig at høre og se paa. La os gaa ind og ha moro!" Den anden, en besindig og rolig kar, svarte: "Nei, har du ikke noget bedre at gaa for, saa la os holde os derfra. Guds ord er ikke noget at drive apespil og leven med." Men viltringen maatte og skulde ind, han; han fik ogsaa tilslut den anden med sig. "Men da vi gik ut igjen," fortalte denne anden mig flere aar bakefter, "saa var det forbi med galenskapen og spotten. Det var en anden mand som gik ut end den som gik ind." Forklare det? Ja, det gaar over min evne.

Her er et andet tilfælde, dog ikke likt det første. Det var en mand som jeg paa en eller anden maate kom i samtale med. Han var en amerikaner, som vi vilde si, ialfald hverken skandinav eller tysker. "Jeg er en kristen," sa han, "blev omvendt paa et møte — ja, bakefter har jeg jo forstaat at det var nok ikke bare det møtet; den Helligaand hadde allerede før forberedt den ting uten at jeg hadde forstaat hvad det var."

Saa har vi den anden type, dem med hvem det tar længere tid at bli overbevist om: "Du er manden." Det er et faktum at det uigjenfødte menneske kvier sig for og verger sig mot at ta lovens dom ind over sig. Der brukes mange midler for at komme fra de, ikke bare ydmygende, men likefrem tilintetgjørende anklager og fra dommen over ens liv som helt forfeilet. En søker at glemme, slaa tankene fra sig; en søker at undskylde baade dette og hint, allermest undskylde sig selv. Men han faar ikke fred med det; der er noget som gnager og gnager, anklagene dukker op paa ny. Synderen ligner en kriger paa tilbaketog; han søker at dække sig, han finder sig et skjulested, men drives altid tilbake, paa flugt.

Saa er der en anden ulykkelig omstændighet. Naar synderen ikke kan undgaa at se at han er paa en ond vei, saa tar han til med det fortvilede veibygningsarbeide med gode forsætter, forbedringer baade her og der, med anstrengelser for at bli from o.s.v., alt det egenretfærdighetens stræv som lovtrællen, uglad og ofte med knur og vrede mot den haarde lov og den haarde lovens Gud stræver med. Og det egenrætfærdige sind sætter sig, kanske længe, som en mur op imot det frie, glade budskap om syndsforladelse og hel frelse av naade. Jeg husker en mand i den tilstand. Jeg overnattet i hans hus. Huset var litet; han og jeg delte værelse, men med hver vor seng. Langt ut paa natten kom der en røst ut av mørket: "Er De vaaken, pastor Malmin?" Jo, jeg var vaaken. "Ja, jeg faar heller ikke sove." "Er der noget i veien?" Og saa brast det ut av ham, næsten som en eksplosion: "Jeg har ikke fred." Manden var i syndenød. Der var ikke tvil om det. Jeg prøvde at tale evangelium til ham, men det støtte mot en for øieblikket ugjennemtrængelig mur. "Jeg maa bli anderledes. Jeg maa bli et andet menneske." Hver gang evangeliet kom til ham, lød det: "Jeg maa bli anderledes." Der kunde ikke være tale om at se og ta imot naaden, den frie og uforskylte naade.

Hvad der sker med et menneske paa det trin, er at han simphelthen avklædes. Den ene fille efter den anden av hans egenretfærdighets klædning tages fra ham. Den sidste fille som rives av er vel, ialfald i mange tilfælder, en tro som vedkommende prøver at faa istand. Naar de ser at de ingen vei kommer med sine egne gjerninger, saa vil de endelig frelses ved tro. De har jo hørt om frelse ved tro uten lovgjerninger. Og saa stræver de med at tro. De faar det ikke til. Simpelthen fordi det bare er en ny form for det gamle egenretfærdighetsstræv. De ser ikke at troen kommer fra evangeliet, og at evangeliet bringer frelse i Jesus Kristus for fortapte mennesker, hjælpeløse syndere.

Moode, den bejendte evangelist, fortæller at en mand kom til ham med fortvilelse malt i ansigtet og sa: "Mr. Moody, jeg kan ikke tro." Moody spurte: "Paa hvem?" Manden: "De forstaar mig ikke. Jeg kan ikke tro." "Og jeg spør igjen:

(Fortsættes side 2)

HYRDEN

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Pastor Urness blev Søndagen den 24. Februar egjen inlagt paa General Hospital og maatte undergaa en hastig Operasjon paa nyt; denne gang for blindtarm betendelse. Vi er glad at rapportere at han er nu i god bedring og haaber snart at faa komme hjem.

Vi har under omstændighederne samlet og ordnet læsestof for Hyrden det bedste vi forstod. Haaber læserne vil overse mulige feil. —*Harold Urness.*

Vi ha nu sendt ud omtrent 350 brev til abonenter som var skjyldig for bladet. Vi haaber at, dersom dere som læser dette ha modtat saadant et brev, dere vil sende ind deres subscription. Det er nødvendig at alle som holder bladet hjælper til paa dette vis. Dersom der er nogen som ikke har pengene nu men vil beholde Hyrden, skriv til os og fortæl stillingen sa vil vi vente en stund paa betalingen. Send deres subscription NU. —*B. O. L.*

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(Fortsat fra side 1)

Paa hvem?" Om jeg husker ret, bragte spørsmaalet manden til besindelse. Han hadde strævet med at tro, men naar alt kom til alt, — paa hvem?

Endnu kan vi vel nævne dem som er kommet til syndserkjendelse, som aapent sier, at de vet de er ikke Guds barn, de er ufrelste og ønsker, ja paa sit vis ber Gud om at de maa faa syndsforladelse og bli frelst. Saa vet de ogsaa at de faar syndsforladelse og frelse ved troen, som skjænkes av Gud. Men Gud skjænker troen ved en nyskabelse ovenfra; det vet de, og gaar saa og venter paa at det mirakuløse skal ske. Alt imens de har ordet for sig, der ikke nævner noget om at vente, men meget om at komme, og: Idag naar I hører Herrens ord, da forhærd ikke eders hjerter!

I alt det som her har været nævnt, at synderen ikke er tilbøielig til at anvende lovens dom paa sig selv, at han bruker utflugter og undskyldninger, og søker at faa istand sin egen retfærdighet, i alt dette foreligger jo en motstand. Før gjenfødelsen har mennesket bare sin gamle Adam; de naturgivne evner og gaver er forgiftet av synden. Fornuften er formørket, viljen uduelig til det gode, men tilbøielig til alt ondt, og saa er der frygten i den onde samvigtighet, det at en ingen tillid har til den Gud som dog saa gjerne vil frelse. Der er ingen tvil om motstanden. Og av denne søker da ogsaa djævelen at benytte sig for at hindre menneskets omvendelse.

Det er klart at motstanden maa overvindes. Men hvorledes overvindes den? Jeg mindes vel fra min tidlige ungdom hvad de gamle haugianere pleide at si naar de talte om sin omvendelse. "Gud blev mig for sterk." Dermed stemmer den erklæring som dr. H. G. Stub og dr. J. N. Kildahl avgav en tid før foreningen, og som gik ut paa at al motstand som trænger at borttages for at et menneske skal bli omvendt, borttages av Gud.

Men det er jo ogsaa sandt, at mennesket kan stanse den Helligaands paavirkning eller arbeide paa hjertet paa ethvert punkt. Guds ord og den lutherske bekjendelse hverken kjender eller vil vite av nogen tvangsomvendelse. Derfor maa den uomvendte alvorlig formanes til at høre Guds ord og eftertænke det. Det maa fortælles ham at om han vedblir paa syndens og ubodfærdighetens vei, saa gaar han fortapt. Ikke mindst maa han formanes til ikke at motstaa Guds aand som gjennem ordet rører ved hans hjerte og vil vække ham op, likesaa til at merke Guds ord om "idag" og ikke opsætte sin omvendelse.

Vil nu nogen si at det jeg her har søkt at faa frem, hænger ikke sammen, saa skal det villig indrømmes. Jeg tror heller ikke man kan faa sammenhæng i det teoretisk. Men Guds ord lærer at mennesket maa omvende sig, og at det omvendes ved den Helligaands gjerning gjennem lov og evangelium. Vi vet at mennesket kan hindre denne Aandens gjerning og fortapes. Vi vet ogsaa at der er dem som opgir motstanden og kommer til omvendelse. Og endelig vet vi at naar et menneske saaledes er blit omvendt og gjenfødt, da er det alene ved Guds naade. Disse kristelige sandheter mener jeg er det praktiske vi faar holde os til, og at længer end til dem kommer vi ikke.

(*Lutheraneren*) —*R. Malmin.*

I TROR PAA SIN FRELSER.

Til minde efter Fru Erick Paulson, Balwj, Alta., som døde den 11te Februar 1935 i hendes hjem.

Der berettes om en moder som uti sin bønevraa.
Ofte baad ja under taarer,
Om at Herren maatte faa
Frelse henes barn, da alle
Hadde uti synden gaat.
Saa i mange aar hun beder;
Men bønhørelse ei faadt.

Saa en dag før moderen slutter,
Og sin siste bøn hun ber;
Glad og nøid hun saa avsovner,
For at aldrig bede mer.
Siste æren barne kunde gjøre
Nu at moderen er.
At til graven hende føre,
Og bort hjemme hende der.

Naar de saa har gjort og kommen
Hjem ifra begravelsen,
Ser de sørgfuldt paa hverandre.
Alle skjønner saknaden,
Og til sist en av dem siger:
"Endeligen ere vi af med vores
Gamle moder, som saa ofte for os bad;
Men nu beder hun ei mere;
Og hvem skal nu for os be."

Alle sammen fittert graater,
Og de ennes om at gaa
Med hverandre for at bede
Uti modrens Bønevraa.
Og dem snart forvisning fik
Om at Herren dem benaadet
Der i moderens Bønevraa.

Fra Torquay Saskatchewan.

Et meget festligt samvær blev holdt i Trefoldighet Lutherske Kirke Torquay, den 9de Februar. Folk ifra alle menigheter i kaldet hadde kommet for at overanske pastor og Mrs. Odland paa deres sølvbrullpbsdag. Kirken var vakkert pynted for anledningen og den fremødte folkeskare fyldte den til siste plads.

Paa programmet som blev givet var der sang av Sunbeam Junior kor, Torquay, Salemkor, og Lac Gui Parle kor, og mandskvartet. Trygve Salte talte utifra 5 Mosb. 33, 26—27. Torgus Lee fra Broomhead, frembragte en hilsen til sølvbrude paret og Steiner Knutson overakte dem en gave, bestaaende av et sølvbelagthe set og en sum av penge.

Pastor Odland takket paa egne og sin hustrus vegne for den opmerksomhet som var vist dem paa deres høitidsdag. Han takket ogsaa sin hustru for hvad hun hadde vant for ham i de forløbue 25 aar.

Efter programmet blev der serveret mat i kirkens underetage.

Jeg er sikker paa at alle som deltog var forvisset om at det hadde været en velsignet dag.

Vi ønsker pastor og Mrs. Odland Gudsrike velsignelse over et forsat samliv. Maa deres arbeide iblandt os fortsætte at bli Guds navns forher ligelse. Lad ikke deres hænder synke, thi der er løn for eders gjerning.

JEG GAV MIT LIV FOR DIG, HVAD HAR DU GJORT FOR MIG?

Kjære Medarbedere i Herren, Naade og Fred,

Faste, Fastetiden, Hvad er det?

Jo, det er den aarstid, da vi følger Jesus paa vei til Jerusalem da Han gik der op for at lide og dø. "Han vendte sit aasyn mot Jerusalem forat drage derop. (Luk. 9, 51—) "Jeg gav mit liv for dig? hvad har du givet meg?" Brødre og søstre, la os forene os i bøn om at vore aandelige øine maa oplades at vi kan se hvor rik vi er fordi Han gik den tunge vei til Golgata. "Den som siger, at han bliver i Ham, han er og skyldig at vandre saaledes som Han vandrede" (1 Ioh. 2, 6).

Vil du da ogsaa gjøre alt DU kan forat Kristi arbeide kan gaa frem. Vil du vere med i indsamlingen til missionen nu i Fastetiden? Naar vi tenker paa hvad Jesus gjorde for os, saa blir det saa lite det vi gjør for Ham.

Hvad kan vi gjøre da?

Jo, hør. Missions bøsser kan faaes frit ved at skrive til Past. A. K. Odland, Torquay, Sask. Tænk om hver famelie hadde en staaende paa bordet, og hvert medlem la i den en cent for hvert maaltid nu i fastetiden. Da kunde missionerene som venter at faa gaa ut til hedningelandene med evangeliet faa gaa. Da kunde indremissions arbeidere sendes ut her i Kanada. Det trenges saa saare, kjere venner.

Bruk hvad fremgangsmaate de tænker bedst, men bli med brødre og søstre, i Fasteindsamlingen. Send eders gaver til kasserer H. O. Shurson. Bli med gamle og unge; og Gud velsigne eder for hvad i gjør at fremme Kristi sak paa jord.

Eders medarbeider,
G. J. Ostrem,
Distrikt-finanssekreter.

UNDER THE CROSS.

In a very real sense the Christian Church of Russia is under the cross. Religion is not wanted there, it is only tolerated in so far as necessary looking toward the day when it will be completely eliminated from the life and thinking of the people. A new generation is growing up which is without faith in God and without affection for the Church. Only the older generation has any religious consciousness. When it has passed on Christianity will be extinct. Such is the hope and ambition of those who are in authority today.

For twelve years the Lutherans of the world have been giving assistance to their suffering and cross-laden brethren in Russia believing that in God's providence the day would come when religious freedom would again be granted to them, but no signs of change are visible on the horizon. For them it has been a long and trying vigil filled with much suffering and anxiety and for us it has been a challenging task which has taxed our Christian love severely. Undoubtedly it has become wearisome to some especially in the last years when depression and need were such imminent realities. Nevertheless love endureth all things, so let brotherly love continue.

Our pastors have experienced great difficulties in Russia because of a combination of circumstances. Without a means of transportation they are required to cover their parishes, which often consists of a number of filial-congregations located in adjacent colonies and villages, on foot. Only the younger ones can do this, especially in the winter months. In many places there is bitter need in the homes of the pastors. Their children are not permitted to attend the public schools as a rule. Their activities are proscribed and made exceedingly difficult. Truly they bear the message of the Cross in their own bodies while proclaiming its message to others.

Of the 191 pastors who were serving the church in 1917 when the revolution broke out only fourteen remain in the service, the others having died, left the country, been exiled or imprisoned. The Seminary in Leningrad has prepared a total of fifty-three pastors who were ordained and has a class of seven who will complete their training this year. Only twenty-five of the fifty-three men graduated from the seminary are in the pastoral office today. It is interesting to note what became of the others: two died, five are doing military service, three left the country, seven demitted the ministry, three are in prison and eight are in exile.

Had it not been for the work of the seminary the pastoral care of the Lutherans of Russia would be practically at an end. It is a matter of gratitude to God that this institution has been able to continue its function in training and recruiting pastors during the last nine years. That would have been utterly impossible without the support of the Lutherans of America. We must continue the assistance to insure the further operation of the institution. How long such support will be necessary, no one knows, but as long as the need is so urgent our obligation is obvious.

Brotherly love constrains us to put ourselves under the same heavy cross of our brethren in Russia by intercessory prayer and sympathetic support in their dire need. Every contribution made to the work of Lutheran World Service will help to make their cross a little lighter and easier to bear. Shall we deny them the fellowship of the cross?

—*N. N. Ronning.*

Ny Bok.

Jeg vil atter faa henlede eders opmærksomhet paa pastor H. Jenssons bok over Aabenbaringen. Det er en værdifuld bok og alle burde forskaffe sig den. Boken er paa 330 sider og koster 75 cents. Send eders ordre til Rev. J. J. Akre, Melville, Sask. —*Akre.*

Bekjendtgjørelse.

Prince Albert Kreds av Kanada Distrikt holder sit vaarmøte i Saron menighet, Pastor T. J. Langley's kald den 29.—31. Marts 1935.

Pastor T. P. Tandberg inleder emnet Luk. 11, 1—13.

Evangelist H. A. Hanson holder aapnings-præken.

Pastor G. W. Lokensgaard preker Søndag formiddag. Kvinernes missionforbund har møte Lørdag.

Tilreisende se bekjendtgjørelse i Februar Hyrden.

G. L. Dalseide.
A. M. Vinge.

Camroseuken begynder 30. Juni og slutter 7. Juli. Hvem som blir talere blir bekjendtgjort senere.

Kanada Distrikt møter i Camrose, Alta., Juli 10.—14.

Kirekhistorie fra New Westminster, British Columbia.

Kirkelig arbeide blandt det norske folk i New Westminster begyndte omkring aaret 1891. Den første menighet som blev organisert fik navnet "Den Første Skandinaviske Lutherske Menighet." Svenskene var ogsaa med i begyndelsen. Gudstjenestene blev først holdt i en hall, og siden i en gammel kirke paa 10th Street. Paa samme tid holdtes der undertiden gudstjenester i Brownsville skolehus. Et nyt settlement av norske vokste imidlertid op i Annieville, og da de intet lokale hadde for at holde gudstjenester i, blev det besluttet at bygge en norsk kirke der først. Tanken var at der skulde bygges kirke i New Westminster saa snart som mulig. Følgende prester virket i kaldet: C. J. Olson 1891—1896, Olaus Qualen 1898—1900, A. C. Qualen 1904—1906, og B. A. Sand 1906—1911. Under pastor Sands virke blev arbeidet avbrutt i New Westminster, og Annieville blev en særskilt menighet med navnet "Trefoldighet."

Den 19de februar 1906 møtte en del mænd i G. A. Nelsens hjem i Brownsville, og en menighet av den Norske Synode blev organisert med navnet "Brownsville Evangeliske Lutherske Menighet." Følgende mænd var de første medlemmer av menigheten: James Jameson, O. J. N. Brudvik, G. A. Nelsen, Ingebrigt John, A. Buch og Ole Brudvik. Pastor O. J. Ordahl blev kaldt til prest. I 1910 blev en hall bygget (i Brownsville) til bruk for gudstjenester og andre møter. Pastor G. O. Lane var i den tid menighetens prest. Han holdt ogsaa en del møter i New Westminster, i St. Pauls Reformed Episcopal Church paa Royal Ave.

I 1911 blev et møte holdt i New Westminster under ledelse av pastor A. O. Bjerke, og der blev det besluttet at organisere en norsk luthersk menighet med samfundsforbindelse med den Norske Synode. Følgende var de første stemmeberettigede eller "charter" medlemmer: Andrew Knutsen, N. C. Nelsen, Peter Petersen, Peter Søberg, Axel Nelsen, Nikolaus Nelsen, Nels Skjakstad, N. S. Levelton, Otto Igelstad, og O. J. N. Brudvik.

Paa menighetsmøte den 7de februar 1912 blev konstititionen antat, og paragraf 2 lyder: Vor menighets navn skal være: Nidaros Skandinaviske Evangeliske Lutherske Menighet.

Ved Brownsville menighets aarsmøte den 17de mars 1911, blev det besluttet: "At paa grund av fraflyttelse av forskjellige av menighetens medlemmer, og der saaledes blir saa faa tilbake, hensilles herved at sogne til New Westminster Norske Synode menighet; men skulde det senere findes fornødent, vil gudstjenestene fortsætte her som før." Denne anmodning blev overrakt Nidaros menighet i New Westminster, som gav anmodningen fuld tilslutning, og tilføiet videre: "At alle stemmeberettigede medlemmer av Brownsville menighet betragtes som fuldt stemmeberettiget saalænge de sogner i Nidaros menighet." Den første fra Brownsville menighet som ifølge denne beslutning blev med i Nidaros menighet var O. J. N. Brudvik. Han kan derfor regnes med de oprindelige medlemmer av Nidaros menighet. Han var ogsaa det eneste medlem av Nidaros menighet som var med at danne den første lutherske menighet i New Westminster. Det ældste nulevende medlem av Nidaros menighet, med hensyn til kirkelig arbeide i New Westminster, er Ingebrigt Johnson, og næst efter ham er Andrew Knutsen, som ogsaa er "charter"-medlem av Nidaros menighet.

Nidaros menighets første fast ansatte prest var pastor Olaf Borge. Gudstjenestene blev da holdt i St. Paul's Church. Da foreningen av kirkesamfundene var fuldbyrdet i 1917, blev det paa anmodning av distriktsformand L. C. Fass gjort den forandring med betjeningen at pastor Borge blev kaldt til at betjene Goshen menighet i Matsqui, B. C., og pastor Mathre, som før hadde betjent Goshen menighet, samt menigheten i Vancouver og Annieville, blev kaldt til prest for Nidaros menighet. Pastor Borge holdt sin avskedspræken den 11te november 1917, og indsatte pastor Mathre som sin eftermand.

Den 22de mai 1920 blev det paa menighetsmøte besluttet at bygge kirke saa snart som mulig, og en komite blev valgt for at samle penger til bygning.

I mai næste aar blev "lotten" paa hjørnet av Carnarvon og Merrivale Sts. kjøpt, og den følgende høst og vinter blev det gamle hus paa tomten flyttet og gjort istand.

Paa menighetsmøte den 26de november 1923 blev det bestemt at bygge "basement" og indrede det slik at menigheten kunde bruke det nogen aar. Arbeidet blev sat igang saa snart veirforhold tillot det, og den 4de mai 1924 var hygningen saa langt færdig at menigheten kunde samles der til den første gudstjeneste. Den 1ste juni 1924 blev grundstenen lagt, med norsk gudstjeneste kl. 2.30 efterm. og engelsk gudstjeneste kl. 7 aften.

Den 30te september 1925 indsendte pastor Mathre sin resignation. Den blev antat av kaldet, der nu, som før nævnt, bestod av Vancouver, Annieville, og New Westminster. Det blev nu besluttet at dele kaldet i to, og Annieville og New Westminster kaldte som sin prest pastor Theodore Gulhaugen. Han var kaldtes prest i fem aar, holdt sin avskedspræken den 9de nov. 1930.

Kaldet var nu en tid uten fast ansat prest, men pastor Aasen fra Vancouver holdt gudstjenester her en gang hver maaned, og ellers var der holdt møter av evangelister og andre.

Den 28de mai 1931 blev evangelist Julius Sathre ansat at betjene kaldet, og han var i den stilling littover ett aar.

(Fortsætte i næste Nr.)

1935 Budget to March 6, 1935.

Districts	Apportionment	Raised	Status
Eastern	$226,625.00	$ 8,655.01	$217,969.99
No. Min.	91,875.00	4,430.90	87,444.10
So. Minn.	232,750.00	6,680.10	226,069.90
Iowa	114,625.00	4,550.28	110,074.72
So. Dak.	87,369.00	3,053.89	84,315.11
No. Dak.	84,875.00	3,130.58	81,744.42
Rocky Mt.	10,500.00	933.87	9,566.13
Pacific	22,750.00	735.97	22,014.03
Canada	7,875.00	192.47	7,682.53
No. Dist.		10.00	
Lutheran Studs.		250.00	
By Funds.			
Education	257,000.00	7,017.34	249,982.66
Home Missions	225,000.00	8,014.02	216,985.98
Foreign Missions	250,000.00	10,879.83	239,120.17
Charities	143,000.00	5,559.70	137,440.30
General Fund		1,129.84	
	$875,000.00	$32,600.73	$842,399.27
			3.7%

$32,600.73, or 3.7% of the 1935 apportionment has reached the Treasurer of our Church by March 6th. This amount is less than the sum which had come in by the same date last year. Why not start the 1935 ingathering early in the year? This is the acceptable time. " Go and work today in My vinyard."

In order to speed up the ingathering for the first quarter, the Board of Trustees and various other groups within the Church recommend most earnestly the Penny-A-Meal Plan during the season of Lent, asking every member of every family to try to give at least one penny at every meal during Lent in gratiutde to God for sending His Son to Sacrifice His life upon Calvary for our redemption.

"Thy life was given for me,
What have I given for Thee?"

This Penny-A-Meal plan rendered a very blessed service to our Church last year. I do not know of any better way to make a thorough preparation for a real Lenten offering than placing a Master's Penny container in the home, to be kept on the table as a reminder of God's love to us, into which every member places his or her offering every day. Our Church would raise a large part of its 1935 budget now if all the congregations would make use of the Penny-A-Meal plan during Lent. One hundred fifteen thousand labels have been sent out on orders, which means that a container will be placed in each of 115,000 homes. New orders are coming every day. Has your congregation adopted this plan for Lent and in this way made a thorough preparation for the Lenten offering and first quarterly ingathering? If not, why not do it today? It is not too late yet. Then let the offering be brought in any of the first three Sundays after Easter, in case the congregation has other specific offerings on Easter Day.

This is the season of Lent. Let us follow Jesus to His cross and to His death because He gave His Life as a ransom for all. He made the supreme sacrifice. This should inspire us all to give willingly of ourselves, our money, our time, and our though. Let us make this season of Lent and the coming Holy Week a time of prayer, penitence and consecration. With one accord let us prostrate ourselves at the Throne of Mercy and we will find that our God not only is gracious and full of compassion but that He also is ready to help us do His will in extending His Kingdom. Our Church is in great need. It needs you NOW and you need — the Church.

—*A. J. Bergsaker.*

Fra Arbeidsmarken Vor.

Pastor O. O. Haugen fra Valhall Centre, har holdt en rekke møter i Bagley kaldet. De troende blev styrket og vi faar lov til at tro at nogle fandt fred som ikke eiet den før.

Pastor Haugen virker fremdeles i Prince Albert Krets og vi ber om Herrens velsignelse over hans virke. —V.

"Den 3de Mars havde Bethlehems menighet, Midale den glede at ha besøk av formand J. J. Akre han læste med konfirmanterne søndag i søndagsskole timen, prediket til høimesse førmiddag, over dagens tegst de fire slags sæedejord, likeledes talte han ved L. L. møte paa kvelden, der var vel fremmødt til begge disse møter, han døpte to barn mens han var her, vi fik ha en hyggelig stund sammen og takker for besøket pastor Akre, Kom igjen."

The Northern Alberta Pastoral CONFERENCE.

The Northern Alberta Pastoral Conference held its semi-annual meeting in Rev. B. Ostrem's charge, Wetaskiwin, Alta., on Feb. 6th. Eight pastors were in attendance. Three well prepared papers were given. The first paper was presented by Rev. I. Saugen of Viking, and his subject was: "A Synopsis of the Book of Joshua." He stated that the Book of Joshua had a unique message for our day. In conclusion he asked this question: "what benefit is there in reading these pages of wars and conquests?" His answer was: there is a forfold benefit, apply it spiritually, it reviews the history of Israel, admonishes and warns, and shows God's care and love for his people.

The second paper was given by Rev. H. T. Egedahl of Provost, on the subject, "Justification". In defining the term, he refered to Pontoppidan's Explanation. He showed the distinction between conversion, regeneration and justification. Conversion, he stated, is a change of character; while regeneration is a change of nature. Conversion and regeneration are acts of God in man, but justification is a forensic act of God ourside of man, that is, man has no part in Justification. Justification is a result of conversion and regeneration.

The third paper was an exegesis over John 6, 54—56, and was prepared by Rev. N. Carlson of Camrose. He said this passage refered to the Lord's Supper, and warned that we must not compromise with the Reformed Church on this point, and say it refers only to the general grace in God's Word.

The conference was instructive and beneficial in every respect. Keen interest was manifested in the papers, as was shown by the heated discussion that followed. There was a fine spirit in the meeting, and we left with a feeling that we had been blessed as well as instructed.

—*P. Lerseth*—Sec'y.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

Comments.

Beginning in this issue a series of devotional articles written by Luther Leaguers will be a part of the Young People's page.

* * *

It is a source of encouragement to learn the Central Alberta League has now affiliated with the international Y.P.L.L. organization. The Leagues in Manitoba, Saskatchewan and Alberta belong to the same organization. May the decision result in mutual blessing and the strengthening of our youth work in Canada. We believe it is a forward move. Your attention is called to the article written by the president of Alberta Circuit.

* * *

It is a cause for rejoicing and thanksgiving to know that our church has again accomplished the ingathering of the budget. The Luther League can play an important part also in a financial way in aiding our church to carry on the work.

* * *

Would it not be a splendid move that each Luther League local order copies of "Our Church at work?" This little book can be had at our publishing house for the small sum of fifteen cents. It contains a great deal of information about our church. It serves well as a reference book for practical purposes. —*Ed.*

The Local League and the International Organization.

By Mr. John D. Walker, Pres. of Y.P.L.L., Camrose Circuit.

Paul writes in Phil. 4,8: "Whatsoever things are true, whatsoever things are honest, just, pure, lovely, and of good report. If there be any virtue and if there be any praise think of these things." With these words I greet you. The Young Peoples Luther League of the Camrose Circuit at their last convention decided to affiliate with the International League, and we as young people should grasp what it means to our local Leagues. Let me use the example given by Rev. Oscar Rude. "In our section of the country binders are very familiar machines during the harvest season. Every wheel and every part has a purpose to serve. Every part of the machine has to be well organized and well oiled if it is to work allright."

Every Luther League is a cog in the wheel; but just as the binder without someone to run it would not accomplish its purpose, so it is with the Luther League, it must have someone at the controls. Our Local Leagues hence need leadership through the Circuit and International organizations. To take our place as a cog in this wheel we should develop the topics in Better Leagues, so that, we may train our young people to make their own talks and learn to speak with ease. We should make ourselves acquainted with the four-fold crusade of Evangelism, Protest, Support, and Prayer. We should take up the Pocket Testament movement and grow into the Search the Scriptures movement. We must conduct our Luther League in such a way, that our young people will discover for themselves that they were created for a saved life as well as a saved soul. We must live the Life, and be living messengers, for there is only one life worth living, and that is a life for Jesus. Let us as a body of young people unite prayerfully into this work which the International League has placed before us. Can you imagine the result? There is one thing we seem to forget when we plan in God's work, and that is God's blessing. Do you remember what happened when Jesus blessed the five loaves and two fishes? Let us bring our scanty resources to the Lord, that he may bless and multiply them. Let us, therefore, so unite and work together as a Luther League, that our appreciation for the International League may deepen.

Young People's Luther League Convention of Camrose Circuit.

The Young People's Luther League of Camrose Circuit held its twentieth annual convention January 18.—20. at the Moland Lutheran Church in Camrose. The Theme of the convention was "Crusading with Christ." A large number of delegates from many points in Central Alberta attended. Mr. John D. Walker of Armena was elected president of the League. This will be the fourth consecutive term that Mr. Walker has been selected to head the organization. Other officers elected were: Mr. Harold Ronning, Vice-President; Miss Lillian Lingjerde, Secretary; Mr. August Stolee, Treasurer. The members of the new Board of Directors are: Mr. Olaf Anderson, Bardo; Miss Evelyn Erickson, Bawlf; Miss Olga Anderson, Donalda; Mr. Emil Sollid, Hay Lakes; Mr. Nels Grue, Armena.

The Convention opened Friday evening with an address of welcome by Mr. Walker. Miss Lingjerde also welcomed the delegates and friends on behalf of the local society which entertained the Convention. The College Faculty Quartet sang.

Rev. A. H. Solheim, former Principal of Camrose College, delivered the opening address entitled, "Characteristics of a Crusader for Christ." He chose to call a Crusader for Christ a follower of Christ. He stated that a follower of Christ should have faith in God's power to save himself and others, and he emphasized the thought that God uses His followers to serve their fellow-men. He said that humility, use of God's Word, and love of brethren should be characteristics of the followers of Christ. He concluded by saying that young people should be Christo-Centric.

Rev. Benjamin Ostrem of Wetaskiwin spoke on the subject "Crusading with Christ through Revivals." He reminded the congregation of the far-reaching results that had come from revivals of the past and stated that there was now a great need for revival. He urged the young people to pray and work for revival which he defined as the natural result of the Word of God. He called upon them to show their colors, stating that by so doing young people could do much to bring about revival.

Rev. Peder Lerseth of Bawlf preached the Convention sermon on Sunday forenoon. He took his text from Matt. 16:24-27, "Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man

profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Rev. Lerseth asked the question, Does it pay to be a Christian? He showed that all the worldly profit a man accumulates in this life will avail him nothing and that at death the rich and poor are alike. But for the Christian who denies himself, takes up his cross, and follows Christ, there is an eternal habitation.

Rev. Paul Nyholm, of the C.L.B.I. who has recently returned from a trip to Europe, gave an inspiring address at the Sunday afternoon session. His topic was, The Crusade of Evangelism. He told of great youth movements sweeping over European countries, and said that Christian young people in Europe and in other parts of the world were giving their very lives for the sake of the Gospel while we are often afraid to confess Christ in a Christian community. European youth, he said, were inspired by great ideals, and if the Crusade of Evangelism is to go forward in our midst, the youth movement of Alberta must be led on by a vision of the many opportunities for service. He made many practical suggestions of how this could be done through radio broadcasts, Christian literature, personal contacts.

Rev. G. M. Trygstad, of the C.L.B.I. gave the closing message. He spoke on "Doing Our Best In The Lord's Service." He said, Abraham did his best; Joseph, David, Mary, and Paul did their best, Jesus Christ did His best. He left His glory for a life in shame suffering and death for you and me. The question was asked, Are we doing our best in living a holy life and in giving our all? God's reward is a hundred fold here and eternal life beyound.

Discussion Groups.

A very interesting and profitable feature of the Convention was the hour taken for group discussion. Four groups were formed, each considering a different topic. After the period of discussion all the groups met in the church to hear brief reports of conclusions. Rev. Trygstad and his group considered the place of Bible study in Luther League work and came to the conclusion that it should be given first place. Rev. Solheim's group commended the League for the support it was giving the College. Rev. Hilde reported the findings of the discussion regarding Protest as a Means of Crusading for Christ. He said that Luther Leaguers should protest against community evils and that it should be done with tact and in love. Rev. Carlson's group in an attempt to find the best methods of promoting church consciousness decided that an effort should be made to get the church papers into every home.

Special Music.

Special music was provided by three choirs and two male quarters. The C.L.-B.I. choir and male quartett under the direction of Miss Irene Ruslie sang at the Saturday evening session. The local church choir sang on Sunday morning. The College sang Sunday afternoon, and on Sunday evening the three choirs together with singers from the audience joined in a mass chorus, of 65 voices, rendered four well-known hymns. Mr. Robert Trygstad and his little brother Obed sang a duet.

Luther League Extends Its Program.

One of the most momentous decisions ever made by this League was reached on Saturday forenoon when it decided to affiliate with the International Luther League.

At the business meeting held on Saturday forenoon the constitution of the League was completely revised. This involved the adoption of a new name: Young People's Luther League of Camrose Circuit.

It was decided that the Executive make plans for a Summer Convention to be held, if possible, in conjunction with the other Luther Leagues of Alberta.

The Luther League decided to support the Camrose Lutheran College again this year. Mr. C. A. Ronning, on behalf of the College Board of Directors expressed thanks to the League not only for their financial support but also for moral and spiritual encouragement.

Upon the motion of Rev. A. H. Solheim the Convention endorsed the "Search The Scriptures" Movement of our general synod.

It was further decided that local societies send resolutions to the League Secretary previous to the assembling of the Convention, that these might be considered and used as a basis for outlining the program for the ensuing year.

The Young People's Luthers League of Camrose Circuit in convention assembled resolved to thank Almighty God for His blessing. They extend thanks to all those who assisted in making the convention a success, in particular to the Executive, the speakers, the Moland Congregation and Young People's Society, and to the delegates who came long distances in spite of the inclement weather.

Your attention is called to the following paragraph in the report of the Y.P.L.L. Convention of Camrose Circuit:

"One of the most momentous decisions ever made by this League was reached Saturday forenoon when it decided to affiliate with the International Luther League."

The Manitoba and Saskatchewan Leaguers will rejoice to know that their fellow-leaguers in Alberta have allied themselves with this youth movement. We believe that it is a step forward. It will strengthen and encourage the work in all places. May God bless the decision to the Glory of His name.

To Our Luther Leaguers in Prince Albert Circuit.

May the grace and peace of our Lord Jesus abide with you.

The time is now approaching for our Young People's Convention and we look forward to being together around God's Word which is the source of Life for us.

We have been invited to hold our convention in Bethel congregation at South Star (12 miles south of Star City) and the date will be July 18th beginning in the evening and continuing until July 21st.

Our convention text is Eccl. 12, 1 and hope that many will find the God who probably has been forgotten and our Lord Jesus who is our Saviour.

Rev. Vinge will lead the Bible Study at each session, which will be Paul's letter to the Ephesians, so let every one bring a testament or bible that we may all take part in these studies.

Likely all the choirs have been notified of the choir songs but if there are some who do not have them they are as follows:

From the old Concordia.

46. Built on the rock.
174. Still, still with Thee.
206. We gather, we gather.

From Frydetoner.

28. Frem til Kamp.
51. God be with you.
156. Velkomstsang.
202. Englene og pilegrimen.
254. Home again.

We will announce more fully the program later. Each League is entitled to one delegate for each ten members or fraction thereof so please elect them in plenty of time.

We hope to meet many of you at South Star July 18, to 21, and come with a prayer that God's name may be glorified and that we may experience the Lord's presence.

Einar Haave, pres.,
N. Sask. Y. P. League
and Choral Union.

Bible Questions.

1. Who said, "Thou art the man?"
2. What was the name of Timothy's grandmother?
3. Whom did Paul call a "whited wall?"
4. What man had a daughter named Noah?
5. How many times is the word "know" used in 1. John?

Answers to February questions:

1. John 11: 35.
2. Hananiah. Jeremiah 28: 10.
3. 1. Cor. 3: 9.
4. Mephibosheth. II. Samuel 4: 4.
5. Simon. Acts 8: 18—19.

Correct answers to February questions:

Miss Alma Nelson, Maxim, Sask.

All answers to February questions received before the March number is mailed, will be credited in April Hyrden.

Late answers to January questions:

Mr. Edwin Torgunrud, Maxim, Sask.; Mr. Carl A. Haltug, Maxim, Sask.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

We regret that another article by our District Self-Denial Secretary has not arrived in time for this issue, in which we wished to have it appear.

The opportunity is here again for us to do something for the less fortunate ones. Let us remember that Jesus says, "Whatsoever ye do unto one of these my brethern, ye have done it unto me." We, who have been blessed with good homes and plenty to eat and wear, let us show our thanks by denying ourselves something in order that we might have something to contribute to such a worthy cause, for all the money raised by our Self-Denial Department goes towards charity. We know that giving today is a real sacrifice for most of us, but no matter how small the gift God will bless it. If we could see the happy smiles on the faces of those who have been helped through this branch of our church we would be more than repaid.

Mrs. A. G. Vinge,
Self-Denial Secretary,
Moose Jaw Circuit.

Box Work Department.

I am again called upon to contribute an article in the interest of the Box Work Department. The thought of Charity brings to mind the following scripture passage: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." One cannot speak of charity without combining with it these two words: love and giving. As the former magnifies, so will the latter. They are inseparable. There is a saying, "One can give without loving, but one cannot love without giving." This is a truth which is absolutely Scriptual, and ought therefore to be heeded.

We as members of the W. M. F. banded together for the work of His Kingdom, should be anxious to show the spirit of love and giving. Let us remember that the least, if given in love, is done for our Lord. Jesus says, "Inasmuch as ye did it — ye did it unto me." Surely every member wishes to be along doing a little. If you cannot be along giving, you can at least pray for the work of charity.

Whenever there is an appeal for charity in our District we immediately are reminded of the Bethany Home at Bawlf, as that is the only institution of charity we have at the present time. It might be added here that we ought to have a home finding department within our District. It seems that we are neglecting one of the greatest Christian obligations when we have failed to provide for orphans and neglected children of Lutheran heritage. May we unite in praying that God will open a way for this important work.

Now to mention some of the events that have taken place at the Bethany Home for the aged. However, in looking back over the past year, there really isn't much to report. I am glad to report that it has been a very fine year in many respects. There have been no deaths and very few sicknesses. Only two inmates have arrived during the past year. Mrs. Langvand, who has been at the home for some time, left us last summer to live with her son. A recent letter from her indicated she was getting lonesome for the friends at the home.

A few necessary improvements were made last summer, such as remodling rooms, painting the exterior and building on a back porch and fire escape. The remodling has provided more rooms: while the decoration has improved the general appearance of the place.

One day last June the folks at the home had the happy experience of spending a day out at the Harold Olson farm, near Bawlf. A dinner with many "Norsk" dishes was served by Mrs. Olson. The afternoon was spent outside taking pictures and resting in the nice grove. Afternoon coffee and supper were also served before they returned to the Home in Bawlf. The trip was enjoyed by all, a change from the every day routine. This was a splendid idea on the part of the Olsons. Let us not forget to be good to the old people. Some day we might appreciate it too.

On August 19th, the Ladies Aid of New Norway congregation, New Norway, Alta., paid the Home a visit. A group of people came in a truck. Attended the Church services in Bawlf in the morning, in the afternoon they rendered a program at the Home. Rev. S. Hilde, the pastor at New Norway, gave an address. Following the program the Aid served supper to the inmates and others present. They presented the home with a nice quilt. We can assure the New Norway folks that this visit was very much appreciated. Such visits serve as a two-fold purpose: first, it gives cheer to the inmates; secondly, it stimulates interest in the Home on the part of those who make the visit. I am sure the Home and its management will be more than pleased to have other Ladies Aids visit the Home during the coming year. We will be looking for you.

The annual "Lutefisk" dinner and supper, sponsored by the Home and aided by the local ladies of Bawlf was held again the past year in November. Port Nelson Fish Co. of Winnipeg, Man., furnished 200 pounds lutefisk gratis. The fish was of the very best. The Home and friends are grateful to Port Nelson Fish Co. for this splendid contribution. It enabled the Home to make practically 100% profit. The proceeds from dinner and supper are used for the general expenses of the Home. The net proceeds from meals were about $80.00. Friends from far and near came to enjoy the good Norwegian food prepared by competent cooks. A short program was rendered in the evening.

Christmas brought its usual joy to the old folks. Many gifts were handed out. It seemed to gladden the hearts. The smiles seemed to become just a little broader. Many gifts were received from friends. These gifts I am sure have been acknowledged by personal letters. However, on behalf of the work of charity, I want to thank all Ladies Aids who participated in these contributions. May God prosper you all.

I wish to call your attention to some of the present needs at the home. The Home can just now use some bed spreads for singe beds, table clothes (2½ yards long), napkins, curtain material (Scrim), dresser scarfs and towels. There is a good supply of pillow cases and flannelette blankets now, but will be welcomed at any time. Send all gifts whether in natura or money to the Manager Mr. John Soberg, Bawlf, Alta. Will all the Ladies Aids sending gifts kindly report to me, so I can include it in my report. Please.

Many thanks for what you have done to aid the work of the Bethany Home. May God bless each individual in the work, that it may redound to the glory and honor of His name.

Mrs. P. Lerseth,
Box Work Sec'y,
Bawlf, Alta.

Cradle Roll.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10, 14.

There is much to be said about the children and how to enroll them in the Cradle Roll of our Women's Missionary Federation, but as space is limited, I will try, in a few lines, to encourage you in the work of this department.

It is a work that should especially appeal to the mothers of our church. The name itself is so beautiful; a picture appears to me of Cradles in a row, with little baby hands reaching upward. Dear mothers, what a wonderful mission for us all; gathering the little ones into the fold of Christ; training them to be little light bearers in God's kingdom on earth. How happy they will be to learn, as they grow older, that they have really helped in the Lord's work, ever since cradle days.

In the last issue of the women's Missionary Federation Bulletin, I saw an interesting poster. On it were the words: "Let the Babies help the Eskimoes." That is just what they are doing when they are enrolled in the Cradle Roll. Their dollars are used to bring the light of salvation to the souls that live in the dark north of Alaska. They are also Christ's little ones.

Let us therefore bear them in mind when gathering in our funds for the various activities of our church, and give the little ones of our Cradle Roll a corner in which to shine.

It is often hard, in these trying times for mothers to find the means by means to enroll the child altho they might wish to do so. One Ladies Aid has made it a rule to enroll all babies who are baptized in their church. This is a splendid idea. Perhaps other aids have a different way of gathering for this fund. Remember too, that their money, also, is accredited to your budget, thereby helping your congregation.

I have been asked to introduce the Cradle Roll Scrap book. I would like each circuit C. R. secretary to start one in her own circuit. Put in it any interesting news items, articles, pictures and names of babies enrolled. Then you could send to me anything which would be suitable for a district scrap book.

Please bring this up for consideration at your next meeting. If you have a record of babies enrolled since June 1933, please report it to me as soon as possible, giving name of Congregation and amounts sent in. Send money direct to W.M.F. headquarters at 425, 4th St. So., Minneapolis.

May our work prosper, so that his name may be glorified and souls be saved.

Mrs. A. Hjortaas,
Can. Dis. Cradle Roll Sec.,
Macrorie, Sask.